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Springs of the Quaker Movement

An Editorial

Courtesy *The Friend* (London)

As we went I spied a great high hill called Pendle Hill, and I went on the top of it with much ado, it was so steep; but I was moved of the Lord to go atop of it; and when I came atop of it I saw Lancashire sea; and there atop of the hill I was moved to sound the day of the Lord; and the Lord let me see atop of the hill in what places he had a great people to be gathered.

George Fox

MY VOWS—VII

To Prejudice . . . No Sanction

By William W. Clark

(Continued)

Continuing the line of thought expressed in the July 3 issue of this journal, and intermittently in issues previous to that, William Clark discusses here the human needs from which arise prejudices.

In considering this pledge, it may be remembered that we have traveled beyond the discussion of the problems raised by racial discrimination and have found ourselves dealing with the question of how to treat all types of social problems.

The first requirement in approaching a solution was said to be a growing training in attitudes of love and of forgiveness. The second step was to seek all the genuine facts in the situation, trying to clear away the confusion introduced by stereotypes and prejudices. Next, beyond the facts our analysis led us to an examination of the causes which produced the situation. Finally, in the area of analysis, we saw the need to determine which factors were amenable to change and which were not.

Turning from the analysis of the problem to its desired solution, we saw first that the several possible solutions should be laid out as alternatives. Then came the ticklish question as to which of these was the best solution. The conclusion of our last article found us realizing that the decision as to the best solution involved an understanding of human nature, of why we behave like human beings.

Let us turn now to further consideration of the anatomy of human beings, so that we may be aware of certain basic requirements common to all men and women, which need to be satisfied either directly or through sublimation if the best and most permanent solutions to problems are to be found. The list which follows is a general summary of the findings of sociologists and psychologists, who are in large agreement on most of these points.

A. All men need a minimum of physical security, and the lack of it predisposes them toward conflict and psychological disorders. To live shelterless under the constant threat or experience of hunger, cold and possible destruction is more than a man can stand for very long. Dr. Alexander Leighton, after observation in both civilized and primitive communities, including most recently some extensive studies of what happened to people in Germany during the blitz bombings and to the people of Hiroshima, has supported this contention with a mass of evidence. We human beings can, under the force of a powerful motivation, sustain basic physical insecurity for short periods, and can sustain partial insecurity for longer periods, but there is a limit to human endurance.

B. All of us need opportunity for the appropriate expression of our sex, whether male or female. Creativity is part of being human. Please note the word appropriate. There is more than one way which may be considered fitting, depending upon age and situation. What is appropriate for teen-agers is not suitable for married couples nor yet for people in old age.

Here it is important to introduce the conception of sublimation, because one of the ways in which this need as well as many others may be satisfied is by an indirect activity differing sometimes very markedly from the normal and direct one. A husband and wife can find beautiful ways to express their sex toward one another even when they are about to have a child. A single man or woman may find expression for the generative spirit through self-giving devotion to a cause or through the adoption of a "family"; or may gain the satisfaction of creativity through work and art.

C. Each of us needs appropriate opportunities to express hostility, aggression. This may come as a surprise to those of us who have grown up to think that hostility and aggression needed to be battered down and eliminated. Interestingly enough, we all have to be against something as well as for something. That is not all. It is natural, not naughty, to feel the push of self against all the limitations and constrictions placed upon us by the necessity of social living. One has to learn this aspect of one's self if one is ever going to learn to love neighbor as self.

Here again the rule of sublimation becomes most important. In learning the meaning of community one learns how hostility and aggression may be channeled as constructive rather than destructive forces, directed not against persons but against evils. One has only to read the New Testament to find this illustrated in the lives of Christ and of the Disciples.

D. Men require the response of intimates. Each of us needs the close, trusting bonds of affection found among family and dear friends. One cannot become human growing up on a desert island fed by the jungle. Even the hermit who has seemed to renounce it all must have as his friends the birds and beasts and God and the communion of saints. He would not even exist himself, had it not been for this need experienced by others; he may well have become a hermit because of the disorders springing from the lack of adequate affection in his past.

E. We all need a sense of being held within a structure of society with limits, laws and regulations. The ultra-progressive ideal of uninhibited self-development, catering to every whim and wish, is a delusion. This does not mean that any given structure of society is necessary. It often is true that certain aspects of the society of which one is a part must be resisted; but this must always be in favor of an alternate structure. Socrates was right when he resisted current standards inhibiting a genuine and liberal education, but he it was who came so eloquently to the defense of law and order and gave his life in loyal submission to that principle. Jesus came not to obliterate the law but to fulfill it.

Above are five of the ten needs of

(Continued on page 330)

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Springs of the Quaker Movement

An Editorial

THE World Conference of Friends at Oxford and the Tercentenary Observances in the North Country are two parts of one experience—each fulfilling the other. There is a sense in which the sequence of these two experiences could well have been reversed: visiting first these historic places in which Quakerism was born, then meeting in Conference to ask what these beginnings mean to us — *now,* three centuries later. Physically, however, that arrangement would not have been desirable — we needed the kind of experience and recreation after Oxford which the Tercentenary visits provided.

Here, the visiting Friends again profited from well-ordered arrangements, as planned by the Tercentenary Committee. In one sense this was more difficult planning and directing than for the Conference at Oxford where Friends stayed in one place and scheduled their own time, in keeping with the program. In the tercentenary observances, Friends had to be scheduled for movements in which groups had to come and go at the same time, or in some cases follow each other in sequence by way of bus transportation, and avoiding congestion. Here was an example of group movements in precision, through the entire schedule of visitation. That these movements were made with such success is evidence of the thorough work of the planning committee. There seemed to be a British genius for planning running through all of these events—Oxford and the North Country!

Here, in this area, the famous "fortnight" came like an evangelical mission, launching, in ways that Fox and his contemporaries hardly realized, the gathering movement that rose like a tide in the hill country and rolled down the valleys to the rest of England and to many areas of the world. Here are the chief points in that great visitation and ministry of George Fox, the places visited by Friends during the Tercentenary. It is, of course, not fully told here; the histories of that movement are replete with facts for those who wish full information.

* * * * *

Pendle Hill is a steep, grassy hill rising more than 1800 feet above sea level. George Fox declared that he saw Lancashire Sea from its summit. Friends today disagree as to whether the sea is actually visible from Pendle Hill.

As George Fox walked near this hill three centuries ago he was "moved of the Lord" to climb it. This he did "with much ado." On its summit, as his eye swept the lovely hills and rolling moors he saw "in what places (the Lord) had a great people to be gathered." On this hill came the vision that started the Quaker Movement and here also Fox was "moved to sound the day of the Lord."

Friends visiting the North Country were probably more interested in seeing Pendle Hill than any other of the dozen or more historic Quaker points. Here, our own group which we have tagged, "The Valiant Twenty-one," left their bus at the foot of this great hill and climbed "with much (very much) ado" to its summit. Ye editor, knowing his handicap in mountain climbing, managed to get a head start in order not to be last up the hill. What to his amazement a lithe English Friend, Joan Clark, passed him near the top, as if he were standing still (which at the time he was). "There goes England," he remarked, "while here stands America, breathless in her haste." No small responsibility when one represents in spirit his native land!

The twenty-one Friends assembled at the top were joined by another bus load of Friends who climbed another and yet steeper side of the hill. There we sat together eating our lunches and looking over the exquisite beauty of the moors, covered on their slopes and in the valleys by the patch work of small farms, in varying shades of green and brown. The view is probably not greatly different from that seen by George Fox.

It is difficult to catch the contagion of spirit which moved Fox to climb this hill. He was "moved of the Lord." In all honesty it probably must be said that we were moved by history to follow his steps. In the deeper, spiritual sense no one can copy the experience of another, but the impression gained on this mount of vision can hardly be forgotten.

On our way down ye editor remarked to Irving Hollingshead, "Here is where weight pays off." But what to our humbled amazement upon arrival at the foot, there stood "Joan the Valiant," arms folded in quiet repose as if climbing mountains were but a morning chore. If that is Britain, take heart, Friends; the ship of state will "come through" the odds that face her!

* * * * *

Firbank Fell represents the next logical step in the initial stages of the gathering movement, for it was here that Fox preached "for three hours," so he reported, though with some respite. It probably means that he spent a considerable part of a day speaking to a very large body of people assembled on the hillside and below the great rock ledge on which he stood. Here the "great people" began to "gather" around George Fox.

As one bus load of Friends followed another in the climb to Firbank Fell, a Friend stood on that same rock and in words that rang across the hillside, sounded anew the Day of the Lord as he interpreted what had transpired there under the ministry of

George Fox, on that one great day. If on Pendle Hill came the initial impulse to the new movement, then on Firbank Fell the "great people were gathered." The new spiritual tide began flowing — and here were the artesian springs. Pendle Hill, then Firbank Fell and then . . .

* * * * *

Swarthmoor Hall was logically next. Here was the hospitable center which nourished the incipient movement, shielded it in some measure from the persecution that would later come, and gave it a central core of spiritual strength without which it might have been dissipated by its opposition.

Here had lived Margaret Fell, the Mother of Quakerism, aided by her sympathetic husband, Judge Fell, and the several children of the home. We visited the great old house, walked from room to room and sensed the importance of a *home* where the grand new idea could be nurtured. Isabel Ross, a descendant of Margaret Fell, lectured to us in "the Great Room" where the counsels of Fox and others fashioned the thought forms of this new spiritual upthrust, interpreted and directed it. Here the movement took form and plan. It is possible that Swarthmoor may have saved it from eventual extinction.

* * * * *

Lancaster. If Pendle Hill gave the first impulse; Firbank Fell the initial enlistment; and Swarthmoor Hall the spiritual nurture to the new movement, then Lancaster, in some measure, can be said to have tested it, though persecution and imprisonment were by no means confined to Lancaster.

Here on a high promontory stands Lancaster Castle, a grim reminder of the cruel days long before the Quakers. Here George Fox, Margaret Fell and many others were later imprisoned, the latter for four years. Here to their cells came other Friends with food for them, declaring that they would eat food only as they ate it with those in prison. It has been said that "almost every Friend in the district spent at least weeks, if not months or years, in dark and filthy gaols."

Here Margaret Fell faced her judge with the heroic words, "Although I am out of the King's protection, yet I am not out of the protection of the Almighty God." The cell doors stood open as we visited the castle and heard the story of those strange, grim days. Around us were the walls and towers, some parts of which are probably 800 years old or more.

As the Quaker movement needed the hospitality of Swarthmoor to nurture it, there may be a sense in which it can be said that it "needed" Lancaster to test it. With embarrassing ease, and with almost a sense of shame over our own comforts, we walked through this testing place. Are we indeed today the same people, *in any sense of the word,* as those who suffered here three centuries ago? It is not surprising that a strong Meeting of Friends was planted and continues at Lancaster.

* * * * *

The Planted Seed. "The Seed of God" was a happy phrasing of an idea as early Friends referred to the scattered Word and to those who received it. It was also important that there should be small "gatherings" of these new Seeker-Finders. Consequently Meetings were established which furnished roots for the total work. To these Fox and others came from time to time, much as Paul came in rounds of visitations to the early Christian groups which later became the churches.

Space will not permit the review of all the places visited by Friends in the North Country. There is the Meetinghouse at Preston Patrick, near the great hall which dates back to Roman days and where Thomas Camm was fined for non-payment of tithes. Near also is Camgill, the home of his parents, John and Mabel Camm, important Quaker "prophets" and workers.

Near here also is the place of an experience of George Fox and his unusual reaction regarding the use of tobacco as John Story facetiously offered his pipe. Said Fox, "I looked upon him to be a forward lad, and tobacco I did not take, but it came into my mind that the lad might think I had not unity with the creation, for I saw he had a flashy, empty notion of religion; so I took his pipe and put it to my mouth, and gave it to him again to stop him, lest his rude tongue should say I had not unity with the creation."

In another area is Yealand and the villages bearing the name, and the Yealand Manor, now a Guest House, over which Elfrida Vipont Foulds presides. She served as Chairman of the Tercentenary Committee, and, though kept from the Conference at Oxford by illness, managed to speak at Yealand Manor to the 600 Friends assembled there. A public address system carried her voice over the sun-bathed hilltop. She spoke with moving eloquence on some aspects of the early Quaker story and called us to a vital commitment for our day, inspired and motivated by that spirit which sent forth "the Valiant Sixty."

There was also Brigg Flatts Meetinghouse, built in 1675. It was near here that Fox was asked by a local resident from whence he came and Fox replied, "I came from the Lord." Here the home of Richard Robinson furnished hospitality to Fox — in a house that, though enlarged, is still standing.

Who could forget Kendal and the Kendal Friends, whose gracious hospitality was expressed in so many ways since Kendal served as a common center for some of the several groups scattered among the inns and hotels of the area. Not all Friends groups converged at Kendal—there were too many—consequently this story cannot include all of the places that loom large in their memories.

The trip to the Lake District, to Colthouse Meeting, through hills and dales, by clear running streams, among the stone houses so deeply grounded in English

soil, between the stone walls that fasten England firmly to the earth, by green checked farms on hillsides — all of these were overwhelming to this Friend. More than once I stood speechless before the exquisite beauty of the English country side. Add to this the rather sudden transition from mid-America where anything 100 years old is ancient, where something new is continually being built, where one is generally older than the buildings around him, take him from this suddenly and put him down amid the centuries—where, in short, his time-sense is radically altered—and he will have an experience that fills his soul yet leaves him speechless. Such was our experience in this lovely land—our hearts held our tongues captive.

It is little wonder that on the closing evening at Lancaster, when all of the Tercentenarians met for a farewell meeting, gratitude profoundly felt, well-nigh choked back the words we should like to have spoken. Here again Elfrida Foulds made articulate our deeper feelings as she truly sounded the day of the Lord in clear forceful words.

So the Tercentenary ended — in worship and subdued spirits, and a grateful body of Friends paid tribute to Elfrida Foulds, James Dodd Drummond, Cyril Naish and Kathleen Hamment for their splendid work in making possible this very significant experience.

Part the heather a bit and you almost feel the soul of England. Touch these historic places in the North Country and you feel the warm pulse that brought life to the "Valiant Sixty."

What, O what, dear Friends, can such valiance mean to us today—and tomorrow!

E.T.E.

Impressions of Oxford — 1952

By Helen G. Hole

CERTAIN very definite impressions remain in my mind as a result of the rich experience of the Oxford Conference — impressions which seem to fall naturally under separate headings.

I. *A World Fellowship.* Whatever may have been the case in the past, the Society of Friends is now a close fellowship which girdles the globe. In the powerful closing sessions of the conference, we were knit together by a common bond which was far stronger than our differences of language, background and beliefs; we were members of one family who knew each other in that which is eternal. In the coming years—the fourth century of Quakerism —we must learn to think in terms of a World Society of Friends.

II. *Equality of Men and Women.* To an outsider, one of the most striking characteristics of the conference would have been the participation of women on an equal footing with men both in the prepared addresses and in the open sessions. Among the English Friends particularly it was noticeable that the responsibility was a shared one, and some of the most important contributions were made by women Friends. This is in line with a precious Quaker tradition, one which we need to cherish.

III. *Our Task.* In a world riddled with violence and hatred and imminently threatened by war, our task confronts us squarely. We have always believed in the power of reconciling love to overcome violence and hatred, and we reaffirm our belief. It is for us as a Society and as individuals to demonstrate to the world through our actions, our words, and the quality of our lives, the overwhelming force of Christ-like love which is capable of resolving the tensions of our time.

Assistant Professor of English at Earlham, Helen Hole is also a homemaker and the mother of four children. She and her husband, Allen D. Hole, attended the World Conference at Oxford, and she records her impressions in this statement.

IV. *The Answer to Communism.* The answer to the threat of communism lies in fearless, constructive action to build a society based on justice, love and care for the individual personality. We shall never meet the dynamic challenge of the communists without radical changes in the structure of our Western civilization, and these changes can be brought about only through a daring, crusading spirit of sacrificial love.

V. *We Are All Seekers.* It is our fundamental conviction that we as Friends are all seekers together for the light of Christ, relying on no one else to take the responsibility of the search. More perhaps than any other branch of the church, we have a lay ministry and a corporate witness. Even in our pastoral meetings, our pastors are the first to emphasize their need of support and guidance from the members of the church, and in no sense can we relegate the responsibility to another for our interpretation of God's will. Each one of us is a minister of Christ.

VI. *Our Central Faith.* Most of all, throughout the conference, we were driven back again and again to our deep conviction that of ourselves we can do nothing, and that our message and our mission has been given to us. As a part of the great Christian family, we look to our Master to give us strength and guidance to labor for His kingdom, and we dedicate ourselves anew to His service.

At the close of his life of dedicated service to God, St. Francis is said to have called his followers to him and said to them: "Come, let us begin to be Christians." It was our prayer as we left Oxford that our Society after three centuries of growth and development, might undertake freshly to enter upon the Christian way.

Photo: Leonard Hall

Friends entering the Meetinghouse at Yealand during the Tercentenary Observances in the Northwest of England.

FRIENDS AND "THE CHURCHES"

Conference at Woodbrooke

The ecumenical movement as seen in the formation of the World Council of Churches and the National Council of Churches has placed a peculiar test on the several bodies of Friends. This has been especially true of the World Council of Churches whose membership was open to those who accept "Jesus Christ as God and Savior."

That statement on the basis of membership has not been thoroughly acceptable to anyone probably, and certainly not to Friends. Those who are concerned for an orthodox point of view feel that while this statement rightly recognizes the divinity of Christ, it wholly overlooks his humanity—that he was both Son of God and Son of Man. The World Council allows breadth of interpretation of this statement. Yet it probably leaves nearly everyone unsatisfied so far as *words* go.

However, the *fact* of fellowship of Christians always overbrims their words. The logic of the Gospel that in Christ his followers are one has driven Christians and the Christian churches toward each other. If Christ is one, how could his followers be divided? That was and is a pressing and embarrassing problem. It raised the question as to distinction between "the churches" and "the Church."

These and other aspects of the problem were considered by an informal and undelegated group of Friends at Woodbrooke, preceding the World Conference at Oxford. There were a few Friends in official positions from areas in Britain and America who wanted to understand more clearly the differing points of view among Friends. Being an informal meeting, seeking only information and taking no actions whatsoever, this three-day gathering threw considerable light on the problem for those present.

There are Friends who feel, as did early Friends, that though Christian faith and experience run deep in the lives of Friends, there should be great care not to rely unduly upon words in which we try to *express* our faith and experience, lest our words become more basic to our mind than does our experience or our faith. Therefore any creedal test, no matter how orthodox to one's way of thinking, threatens to detract from the spiritual reality itself. Our witness, according to this interpretation, would be weakened if we join the World Council of Churches on the basis of a *creedal* test. Such is the position of London Yearly Meeting, which has so far declined membership in the World Council.

Other bodies of Friends which have joined are concerned also about the creedal test whereas yet others are more concerned about the wording of the statement. Yet others feel that some kind of statement for a basis of membership was necessary and that since it must necessarily be short it could not be fully satisfactory to everyone and that we have the right to join, with some latitude of interpretation.

These points of view as expressed at the Woodbrooke meeting are now more clearly understood by those attending.

THE CONFERENCE REPORT

A complete report of the Oxford Conference is being printed. It will contain short summaries of speeches made, of the worship and discussion groups and of the full sessions, as well as the "Messages," the minutes adopted and the names and addresses of all representatives.

It is planned to be off the press near October 1. Copies will be sent to all representatives.

An Invitation to Friends

THE GOLDEN ANNIVERSARY OF THE FIVE YEARS MEETING OF FRIENDS

October 18-19

On October 22, 1902, the first session of the Five Years Meeting of Friends was opened at Indianapolis with Timothy Nicholson of Indiana presiding. Edmund Stanley of Kansas was appointed as Presiding Clerk.

Now, on October 18-19 at East Main Street Meetinghouse in Richmond, Indiana, the fiftieth anniversary will be observed. The first meeting will be a dinner in the dining room at East Main, with a program reviewing the past fifty years but focused on the years ahead. O. Herschel Folger, minister of the Asheboro Street Meeting in Greensboro, North Carolina, will preside at this occasion, in which a number of Friends will participate.

On the following Sunday morning, Alexander C. Purdy will bring the Anniversary message, with Norval E. Webb, minister of the East Main Meeting and Clerk of the Five Years Meeting, presiding.

Friends from everywhere are invited. Hospitality at a modest price may be had by writing Grace Woodhurst, 214 North 13th, Richmond, Ind. (Telephone 23801) or Frankie Stanley, 922 Peacock Road, Richmond (Telephone 83535).

A limited number of accommodations can be arranged at Quaker Hill by writing Cornelia Bond, 101 South 8th St., Richmond, Indiana.

The Quaker Men, as reported on another page in this issue, will hold a meeting on the evening of October 20, with Glenn Switzer presiding and with a prominent speaker, to be announced later. This is a cooperative occasion with Earlham College, thereby bringing the anniversary observances and the Earlham Convocation into a continuing series of meetings for the week.

There is added attraction on this occasion in that the week of Convocation at Earlham College, with the dedication of the new Stout Memorial Meetinghouse and the David Worth Dennis Science Building, will attract many Friends from far and wide.

Anniversary plans, posters, bulletins and other materials have been sent to all Meetings of the Five Years Meeting, inviting cooperation through local observance in several Meetings.

THE NEW REVISED STANDARD VERSION OF THE BIBLE

On September 30 the complete new Revised Version of the Bible will be published. The following questions and answers may provide you with the information you seek.

1. **What is the Revised Standard Version of the Holy Bible?** It is a new revision of the Bible in language clear and meaningful to people of today. For instance, the "charger" of 1611 is a "platter" today, Mark 6: 25; "conversation" becomes "behavior," I Peter 3: 1-2; "prevent" — "precede," I Thess. 4: 15; "suffer" reads in the new version "let" (allow), Matt. 19: 14.

2. **Who prepared it?** The Standard Bible Committee, appointed in 1930 by the International Council of Religious Education, on behalf of forty Protestant denominations, had the services of thirty-two Bible scholars. The New Testament was published in 1946. The Old Testament will be issued on September 30, 1952.

3. **When will the new version go on sale?** Tuesday, September 30, 1952.

4. **Is there anything unusually significant in the date of publication?** Yes, 500 years ago Gutenberg's famous printing press was turning off the first printed book — The Holy Bible.

5. **How will the new Version be introduced?** Through the Revised Standard Version Bible Observance, Christian Education Week, September 28 to October 5, 1952.

6. **What is the main purpose of the Observance?** The chief purpose is to lift up the Word of God, which will call for wider reading, study and practice of the Bible's precepts.

From *The Bible in New York*

In Our Yearly Meetings

Life and Spirit of Conference Felt at Wilmington

The Wilmington Yearly Meeting of Friends convened in its sixty-first annual session August 11-17 at Wilmington College. The theme of the Meeting was "Friends Face the Fourth Century." There was a sincere attempt to analyze the past failures and accomplishments of the Yearly Meeting and its constituent local Meetings with the purpose of discovering the course of action that Friends must take in the years ahead.

The reports for the past year showed a slight increase in membership and in contributions, thus indicating a forward trend. But it was felt that a truer test, perhaps, was whether the members of the Meeting have illumined minds and a deep spiritual concern about all the business of their lives, the getting and spending of money, higher standards in high places and in their own lives and groups, the racial situation and all the causes of war.

Two delegates who had returned by plane from the World Conference, a tape recording made by several other delegates, and moving letters from others brought something of the life and spirit of the Conference and a feeling of compulsion to make the daily practices of Friends a living witness of Quaker testimonies, and to strive to meet the tensions within and all about with the power of love.

Timely messages were given by members of the Yearly Meeting. Group discussions followed by summary panels were held after many of the messages by visiting Friends, including Cecil E. Hinshaw, R. Ernest Lamb, Merton Scott, Harold N. Tollefson, Ersal Kindel, and Henry C. Beerits. In each of these addresses and in the discussion period which followed them there was an eager endeavor to discover what must be the message of Friends to the modern world, and how best this message may be given.

Friends felt encouragement in the reported spirit of the Young Friends in camp and Meeting and in other signs of enthusiasm and activity.

The twenty-fifth session of the Junior Yearly Meeting was very successful, with increased attendance over past years, many interesting projects, including toys for distribution by the Friends Service Committee, a newspaper, and a junior choir which sang at the Sunday service.

Further advance was seen in the growth of the Quaker Men's movement, in the approval of the Extension movement with a budget beyond that of the regular Yearly Meeting budget, and in the recording of four new ministers, three of whom are already serving in Meetings of this Yearly Meeting.

The Meeting closed with a prayer that members may be given strength, courage and love to follow the teachings of Jesus, as expressed in the message of the World Conference "to try a new experiment in daily living, realizing that Christian faith is revolutionary."

The Yearly Meeting will be held next year at Friendsville, Tennessee, where Friendsville Academy will be celebrating its ninety-fifth anniversary.

George W. Bowman

Plans for Extension Worker, Conferences, at Iowa Y.M.

Friends attending Iowa Yearly Meeting at Oskaloosa, August 19-24, enjoyed the fellowship of this annual gathering under more comfortable temperatures than is frequently the case, for which all were thankful. Visiting Friends included: Harold Chance, Olaf Hanson, Harold Tollefson and Merton Scott of Richmond, Indiana; Glenn Switzer of California; Jeannette Hadley of Washington, D. C.; Mabel Hawthorne of the East Africa Mission; Ruby Lee of Jamaica; and Paul and Alice Barnett of Boise, Idaho. Paul Barnett was guest speaker, bringing messages each night.

The Evangelistic and Church Extension Committee received approval of a proposal to employ a full-time church extension worker. At the start, a survey will be made of the places where there is a call for establishing Friends Meetings, or where there seem to be possibilities of doing so.

The Christian Education Committee plans this year, instead of one training conference at Oskaloosa, to hold seven regional one-day conferences in central points over the Yearly Meeting. These will be conducted by leaders from the Five Years Meeting staff; it is hoped that this method will aid more local workers. This committee also plans to conduct a "Family Camp" next summer, especially for Friends families in which there are young children.

The Women's Missionary Union reported that they had raised $12,044.78; sent a World Book Encyclopedia and nurses' uniforms to the Africa mission; and given many articles for dining room and bedrooms at the Women's Dormitory of William Penn College.

The Men's Extension Movement laid plans for redecorating a number of classrooms and laboratories at William Penn College. Men of various Meetings assumed responsibility for a room per Meeting.

The Young Friends Board reported a successful "Triple Camp" this summer. Three groups of different ages, totaling 150, met at Quaker Heights, near Pine Lake State Park.

The statistical report revealed a net gain of fifteen members for the year, making a total membership of 6962 in Iowa Yearly Meeting of Friends.

At the William Penn College session, President Charles S. Ball announced names of four new staff members: Lorena Carter, dean of women; Marie Kassouny, music instructor; Eugene W. Riebe, business manager; Dr. S. A. Watson, professor of biological sciences. Friends of the Yearly Meeting contributed $17,507.30 to the sustaining fund, an increase of more than $5,000 over last year. A certificate was awarded to each Meeting reaching or exceeding its quota.

New ministers who have been recorded under direction of the Yearly Meeting Committee on Ministerial Training were presented in a special service. These were Harry Dillon, Arthold Latham, Marjorie Ridpath, May Wallace and Clifford Wolfe.

Fourteen Friends from Iowa Yearly Meeting attended the Friends World Conference at Oxford, England. Five who had returned in time for the Yearly Meeting sessions shared some of the helpful and interesting experiences of that gathering.

Wendall G. Farr

Report From Bolivia Encourages Oregon Yearly Meeting

Meeting in its 60th session, Oregon Yearly Meeting convened at Greenleaf, Idaho, August 14-19, meeting at the beautiful Greenleaf Meetinghouse and on the campus of the Greenleaf Academy. The business sessions were conducted in the church building, but to accommodate the crowds, the evangelistic meetings were held in the new Academy Gymnasium with a seating capacity of nearly a thousand. We were especially favored in having Charles DeVol from Ohio Yearly Meeting as our evangelist and devotional speaker.

Reports of both the home work and the mission work in Bolivia were very encouraging. The work at home is growing with outposts and new Meetings being established. Our mission work in Bolivia has grown until now we have organized the believers into a National Evangelical Friends Church with approximately a thousand members. Two of our missionaries, Paul and Phyllis Cammack, attended Yearly Meeting.

We are pleased with the interest in spiritual things shown by our children and young people.

The Children of Wyandotte

By Ermin and Ruth Perisho

First and second grade girls at a party. The Perisho home is in the background.

THE work among Indians here at Wyandotte is one of the few posts that are still manned by Friends and accountable to Friends as a whole. The work has a history reaching back many years to the place where Indians were acknowledged as savages. However readers will not be much interested in the things that have been, but rather in things as they are now.

We have a small organized Monthly Meeting and have the common duties that go with a rural work in a needy community. We have tried to minister to the needs of everyone and our services are ready whenever there is a call. But the great challenge to us is the Indian children in the Government Indian school that is located about a mile from our home. There are about 265 to 275 of these boys and girls in a boarding school with all the grades from the first to the ninth. These children must be at least one-fourth Indian blood and have some social or economic reason in order for them to be admitted to the school. The government has given us, through the Society of Friends, the task of being directors of religious education among these children.

Each Sunday evening we hold vesper services with them in the Gymnasium out on their school grounds. All of the children attend these services with the planning of the meeting under the control of the ninth grade children who select hymns, prepare scripture reading and preside at the services as well as acting as our choir. We try to bring them some suitable message.

On Wednesday evening we visit their school again and at six in the evening hold instructional meetings with the first four grades. At seven the same evening, Ruth Perisho takes the fifth, sixth and seventh grade children while Ermin Perisho has the eighth and ninth grades. Both the Methodists and Baptists have classes at the same hour Wednesday, but we have over 200 of them with us.

Our Sunday school is held in our Meetinghouse here in town, and about 230 of them attend our Sunday school. This last year we averaged over 240 each Sunday the school was in session. They were very regular in their attendance and united very nicely with the local young folk.

These children are our great opportunity. We help to provide some wholesome recreation for them, for we have all of them in our home at some time in the spring for a little time of good will. We take them by classes and they all wish to come into the house, which is happy for us. A grade of forty about fills things up. We have refreshments and before they go back to their rooms they always want to sing a while. At Christmastime, through the kindness of Friends across the country, we provide gifts for them. Each child is given a gift with his own name on it. (The plan of how to help may be secured by anyone wishing to write to us at Wyandotte, Oklahoma, for it.) We try to get each child to make a heart decision to be in reality a Christian, in name and deed. We realize that our great task here is to help them choose the way of life that will lead to a balanced life with Christ as their guide. Like yours, our life is a mixture of deep joy and sad disappointment.

Our rewards are a sense of God's blessing and guidance, the privilege of serving in the larger fellowship of the Society of Friends, and perhaps the most refreshing of all, is the love that comes to us from these needy children whom we have come to love with all our energies.

Our work could not exist here if it were not for many older folks who give freely and willingly of their time and energy and means to make the local work function as freely and completely as it does. We do wish to thank them as well as the many distant friends who share with us in this Friendly undertaking for the Kingdom.

Leora Lee Blackbird and Thompson Bean, Honor Students of the Class of 1952 at the Seneca Indian School. Both are members of the Friends Sunday School.

Ermin and Ruth Perisho and their daughter, Mary Emily.

WASHINGTON SEMINAR

Would you like the chance to tell some of our Congressmen a thing or two? Good, it is an indication that you are alive to your Christian responsibilities in the field of government. But how about this equally important question: are you prepared to do something about it in a *helpful* and *constructive* way? The Washington Seminars, sponsored by four Friends groups, are designed to help young Friends do just that. A group of high school students is being gathered to go this fall between October 23 and 25, for a seminar using the theme, *Wanted—Point Four Pioneers.* In preparation they are being asked to read certain materials having to do with the Point Four program and to make an appointment at the office of their Senator and Representative. During their stay in Washington, they will have a chance to visit the embassies of countries which are receiving Point Four aid, to hear government officials who are working on the program, and then in their own discussion groups to form opinions about what all these things mean. Young Friends who are interested should contact the Young Friends office at 101 South 8th St., Richmond, Ind.

Quaker Men in Action.....

News of Organization and Activities of Friends Men. Edited by Merritt Murphy, Secretary, Quaker Men.

The first nation-wide gathering of Quaker Men since this organization of Friends men was formed during sessions of Five Years Meeting in 1950 is scheduled on the Earlham College campus on Monday evening, Oct. 20.

Open to all Quaker men of America, the dinner meeting will be held at 6:30 in the college fieldhouse.

The event is being planned in conjunction with the 50th anniversary of the Five Years Meeting, Oct. 18 and 19, and the special convocation at Earlham Oct. 21-25 during which the new meetinghouse and the new science building will be dedicated and special emphasis will be directed to the contribution of Friends in the fields of religion and science.

While the full program has not been completed at this writing (late in August), plans call for a nationally known speaker of great appeal and interest. Quaker Men president Glen Switzer of California will serve as toastmaster.

Quaker Men will be hearing more about this meeting. Representatives from all the Yearly Meetings are expected, with the attendance being swelled by large delegations of men from nearby Wilmington, Indiana, and Western Yearly Meetings. Reservations for the Quaker Men dinner should be sent to Earlham College.

* * * *

Growing interest in the men's program was evidenced in the meeting of New York men during their Yearly Meeting sessions late in July. President Glen Switzer gave an informative and inspirational talk, and the same Yearly Meeting officers were retained for another year. They include:

President — August Garone, Richmond Hill, N. Y.

Sec.-Tr.—Lee Moore, Scarsdale, N. Y.

Vice Presidents — Henry Jergesen, Rockdale; Richard T. Lane, Poughkeepsie; Delbert Replogle, Ridgewood, N. J.; Chester Simkin, Poplar Ridge; and Jacob Pratt, Schaghticoke.

* * * *

The United Church Men of the National Council of Churches of Christ, with which Quaker Men are affiliated, is sponsoring a Churchmen's Week in October. The observance is scheduled for Oct. 12-19, beginning with Men and Missions Day on Sunday, Oct. 12, and ending with Laymen's Sunday on Oct. 19.

Special themes of the weekdays between the two Sundays are as follows: Monday, Oct. 13, The Churchman and His Home; Tuesday, Oct. 14, The Churchman and His Daily Work; Wednesday, Oct. 15, The Churchman and His Community; Thursday, Oct. 16, The Churchman and Education; Friday, Oct. 17, The Churchman and Government; and Saturday, Oct. 18, The Churchman and Youth.

A booklet has been prepared for Churchmen's Week, suggesting various ways in which each day may be observed by communities and local churches.

Copies of the booklet may be obtained for 5c a copy from Central Department of Publication and Distribution, National Council of the Churches of Christ in the U.S.A., 297 Fourth Ave., New York 10, N. Y.

* * * *

Local units of Quaker Men may or may not wish to observe Churchmen's Week on the dates suggested. But the booklet offers some splendid program topic ideas that would be good on any date.

Any one of the daily themes provides material for a full program if fully developed. Various phases of the theme might be assigned to different members of the group. Or all the themes could be incorporated in one program with a different individual giving a five minute discussion of each theme.

If your group is seeking program ideas, this Churchmen's Week booklet may be of assistance.

* * * *

The annual dinner meeting of Western Churchmen was held during sessions of Western Yearly Meeting, with an attendance of more than 150 men and boys.

President James Kellum presided and devotions were in charge of Evan Kendall. Willis Richardson reported on developments at Quaker Haven Camp, owned jointly by Indiana and Western Yearly Meetings, while Ernest Lamb reported on the progress of the Central Office Building Project, pointing out that Western Yearly Meeting has raised in cash and pledges more than $25,000 toward the office building and needs only about $4,000 more to meet its full share of the project cost.

Vocal numbers were given by Marvin Jones and a double male quartet from Hortonville.

Western Churchmen went on record to assume the responsibility of completing the Central Office Project drive in Western Yearly Meeting, and agreed to support an effort to raise a balance of $6,000 due on the newly constructed meetinghouse at Quaker Haven Camp.

New officers were elected as follows:

President — Virgil Chandler, Russiaville, Ind.

Vice President — Clayton Fields, Westfield, Ind.

Secretary—Calvin Hiatt Jr., Cicero, Ind.

Treasurer — Dale Romoser, Ridgefarm, Ill.

Thomas E. Jones, Earlham President, announced the dinner meeting of the Quaker men of America at Earlham, Oct. 20, and the Western Churchmen executive committee was authorized to appoint two delegates from each Quarterly Meeting to attend the session.

Guest speaker Fred Reeve, assistant director of Flanner House Social Settlement in Indianapolis, emphasized the necessity of the light of Christian love in bringing understanding and peace in today's world.

* * * *

This month's project suggestion is the deep concern of Glen Switzer. He suggests the formation of gospel teams in local and Quarterly Meeting groups of Quaker Men to render service in small Friends Meetings where such interest and inspiration would be greatly appreciated and beneficial.

In traveling among Quaker men Glen says he has found few groups that did not have sufficient talent to support a gospel team with adequate music, testimony, prayer and a sharing of truth and concerns.

Interested groups might contact their Yearly Meeting Superintendent or church extension committee for suggestions where such service would be helpful. It is a Biblically supported fact that those who render such service will experience as rich a blessing as those who receive it. And such a project will count toward an Achievement Certificate for all participating units of Quaker Men.

* * * *

Quaker Men of Wilmington Yearly Meeting held a dinner meeting Friday evening, Aug. 15, during Yearly Meeting week in Wilmington. Attended by 65 men, this meeting climaxed the first year's activity of organized Quaker Men of Wilmington Yearly Meeting. Roll call revealed many meetings represented, and several reported newly established Quaker Men groups. Tribute was given to Clayton Terrell as the moving spirit behind the organization of Quaker Men in this Yearly Meeting.

Ernest Lamb reported on the status of the Five Years Meeting Building Fund campaign, suggesting that a little

more concerted effort on our part will see it completed. Wilmington Yearly Meeting has raised more than three-fourths of its share.

Glen Switzer gave a very moving plea for us to put more of our time and energy into the Lord's work, assuring us from his own experience that we will be amply repaid. Following up the same theme, Cecil Hinshaw gave an inspiring address which left the entire group in a mood of deepened commitment to the Kingdom. He pointed out that there is power in the human soul, that we are able to do the impossible when we are willing to let God work through us and set free that power.—Howard L. Harris.

The Men's League of Wilmington Meeting (Wilmington Yearly Meeting) is active in the sponsorship of a Boy Scout Troop, and has two additional projects as well: the furnishing of a complete outfit of tools for the industrial department of the school on the Friends African Mission Field, and the heading up of the solicitation for the Wilmington Meeting's contribution to the Central Office Building Project.

* * * *

Here and there among Quaker Men: Winchester Quarterly Meeting (Indiana) Quaker Men held an enthusiastic meeting at Farmland late in July. Ernest Lamb addressed the large attendance, and a genuine interest in the Quaker Men program was expressed. They voted to affiliate with the larger organization as a Quarterly Meeting unit and also urged members to set up local organizations as well.

Quaker Men Information—A folder explaining the Quaker Men organization and program may be obtained free from the Secretary, Merritt Murphy, Carmel, Ind. Also program and project suggestions are available, and names of speakers for Quaker Men meetings. Copies of the Quaker Men constitution and by-laws are available at a cost-of-printing charge of 10c each.

MY VOWS

(Continued from page 322)

human beings which I would outline. It might well be fruitful to pause here to apply the knowledge of these needs to the understanding of certain specific social problems which each of us may have in mind. Do certain lines of the solution already begin to become clear?

(To be continued)

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TO A BIRD OUTSIDE MY WINDOW

Sing on, my little friend!
Such lilting notes as these
You've never sung before,
Nor with such charming ease.

Ere Summer carried in
Your choicest bits of fare,
Redecorated trees
Perfumed the April air;

I heard you sing a song;
And, though a nice refrain,
It lacked the fiery rapture
That fills your present strain.

What brings on this caprice
That Winter's almost here?
Perhaps you'd melt his heart
To keep what you hold dear?

Or since you have matured,
And shorter grow the days,
Perhaps you offer Summer
Belated hymns of praise.

R. M. THOMAS

ZINNIAS

In holiday array my zinnias grow,
Staunch peasants lined up stiffly in a row;
Respectable and practical of mien
They hold erect their sturdy spires of green.

No graceful ways or artful wiles do they
Exert; the zephyr seldom cares to stay
With such a formal group. For sweeter charms,
He seeks the rose to hold within his arms.

And thus it is that I would pluck the rose—
The lyric poem choose, and not the prose:
Yet when her petals flutter to the earth,
Still my staunch zinnias stand in sturdy worth.

R. M. THOMAS

SEMINARY GARDEN

Let atoms smash;
Let symbols twist and curl within their minds
And point to paradox.
Let nature wrap herself in tensors,
Blind their eyes.

Across the sky the rockets roar,
Guns rumble deep from darkened clouds
And laugh at man, who would not see
The curve of God against infinity.

WALTER P. CARVIN

The Sunday School Lesson

Prepared by WILLIAM E. BERRY

For October 19—Jesus Demands Sincerity

Matthew 6

How simply does Jesus illustrate a profound truth relative to human behavior in these sayings collected by Matthew! He is doubtless speaking of the Jews as he himself says, "I was sent only to the lost sheep of the house of Israel" (Mt. 15: 24). But his words have universal import. We all wish to be seen and approved of men.

Let us attempt to understand the prevailing situation of the Jews of Jesus' time. We must realize that there never was a more religious group of people than the Pharisees and their followers. They made regular prayers publicly to God, they fasted for their souls' welfare, they gave offerings to the poor and needy. They observed all the minute regulations of everyday life as handed down by the rabbis. Never has there been a religion of more minute regulation and observance.

In the verses of this lesson Jesus puts his finger on the fundamental fault of Jewish religion and life. They *appeared* to be religious. They had inherited special privileges, special favors from God. Their part was to obey God in every detail of life. Before men they *appeared* truly pious. Salvation came by strict obedience to the Law.

Let us get the background of this. It seems that after the Exile, which ended in 538 B.C., there were two motives impelling the Jews. One was the seeking of self perfection with separation from the world about them, a perfection brought about by strict adherence to the Law. This seems to have been emphasized by the prophet Ezekiel (see Chaps. 40-48). It is likely that Judaism was kept alive by this very formalism. This strict isolationism is evident in Ezra and Nehemiah. The Jews were allowed no dealings by marriage or otherwise with their neighbors.

The other motivating force is shown in Isaiah 40-55, perhaps the most marvelous teaching of the Old Testament. To the Jews who had struggled and suffered for centuries in their effort to serve their God, a people who had time and again been defeated, the prophet brought an astounding message. Through them salvation was to come to the world. They were to be a missionary people to make God known to other nations. It seems that the Jews were not willing to live up to this destiny. They chose a religion of observance. But the prophecy was fulfilled. Jesus by his life of love, by his suffering and sacrifice brought salvation to the world, even though he failed to win the Jews to this way.

With this background we see what Jesus means in these verses. He is talking about the reality of religious experience as distinguished from praying and fasting and giving to the needy "to be seen of men." Not only in religious exercises is sincerity required. God demands genuineness, sincerity, in all of life, for God is the Lord of all life. It is so easy to seek for the things of life and leave out that which makes life. The illustration used by Matthew is the heaping up of money. We certainly realize that the accumulation of wealth, the seeking of comforts, the measuring of all we do and think by material things often blind us to the true values of life. Even those things which please us esthetically, the delights of our senses may be a substitute for a fullness of spiritual life.

Like the Jews we as Friends do have a great inheritance. Friends have had a message for the world. Early Quakers experienced the Spirit of Jesus Christ within their hearts and lives. They attempted by their lives of service and kindness, by their devotion and sufferings to make this experience a reality in the lives of other men. As the Jews had a choice between a formal acceptance of religious rites with strict observance, and a genuine inner life of spiritual power with a concern for all men, so have we.

For October 26—Jesus' Test of Faith

Matthew 7

Socrates in Plato's Apology says, "The life which is unexamined is not worth living." The first point which Jesus makes in this recipe for life is that in place of criticizing others' faults we should examine ourselves. Only then can we help others. How easy it is to think that our way is right. But only if our life and our attitude are Christlike can we examine ourselves and be of help to others.

Again Jesus says that this gift of spiritual life, this inner presence of the Spirit of Christ is precious. Because it is precious it is worthy of great effort and struggle to obtain. By earnest seeking it can be realized. It is available to all men. Also when this spiritual quality of life is ours, it cannot be hidden but is known by the course of one's life. It is shown by our treatment of others. All men, not just our neighbors and friends, our social or racial group, our church members, but *all men* are of equal merit with ourselves. We are concerned for the good of all. And we are to *do* something for others as the Golden Rule is a positive rather than a negative program.

Jesus says that this way of life is not easy. "The road is hard that leads to life." A struggle is required. It may be a rough road of criticism and persecution, of unpopularity and seeming defeat.

One wonders if it is worth the struggle. Jesus gives assurance on this point. For he says that he who builds on this program of life has a sure foundation. It is like a house built on the rock so that it can withstand the storms of life. So much in the life about us seems to be built upon sand. Jesus says that those who find the way of life are few. Perhaps it is our fault that more do not come into the true meaning of life.

For three Sundays we have been studying the Sermon on the Mount. How grateful we are to the one who made this great collection of Jesus' sayings! It is generally considered that Matthew took the gospel narrative as it is in Mark and inserted five collections of sayings or discourses: Mt. 5-7, Sermon on the Mount; Mt. 10, Instructions to the Twelve Disciples; Mt. 13, Parables of the Kingdom; Mt. 18, Directions for Christian Behavior; Mt. 24f, Address on the Issues of the Future.

The Sermon on the Mount sets forth "Jesus' Ideal of Life." It is a presentation of his ethical teachings based on the idea that God is the ultimate reality, that God is present in the world and at work to make the world good. The Kingdom of God is thus an ethical rule now present in the world. Jesus' ethical ideal seems to be the life of men who become sons of God in the rule of God. His teaching appears to be directed to the inner nature of man. We speak of this inner nature as concerned with all ideal values, whether intellectual, esthetic, ethical, social, religious. They are spiritual as they are related to God, who loves and guides and makes life worth living. Our task is to come into proper adjustment toward him and his marvelous universe of beauty and order. It means on our part an attitude of life to appreciate and to serve. I find in Elizabeth Gray Vining's book, Windows for the Crown Prince, this remark of a Japanese, "You know, the most interesting and tasty thing in the world is one human being" (p. 252).

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Merton Scott.

The New Role of the United States

WORLD ORDER DAY MESSAGE

An Official Statement adopted by the General Board of the National Council of the Churches of Christ in the U.S.A., June 11, 1952:

In the past turbulent decade the United States has been drawn into a new position among the nations. Geographically, economically, and militarily our country has become the most powerful nation in the free world. This tremendous new power carries with it a tremendous moral responsibility. We are not fully prepared for this responsibility because we have accepted only halfheartedly the guidance of a God who is above every nation.

Decisions we as a people make affect profoundly for good or for ill, not only persons within our borders, but untold millions of God's children throughout the world. Actions of our Congress and policies of our State Department may mean life or death, freedom or tyranny for people in distant lands. Each one of us, in whose name our government acts, has a personal moral responsibility for the direction and consequences of our foreign policy.

What is the responsibility of the United States in this new role in the world of nations? There are those who want our country to withdraw from the struggle and to let the rest of the world go by. They want to return to the "splendid isolation" of a bygone era. "We are powerful enough," they say, "to live our own life in peace and security."

There are others, who believe that the United States should have an active foreign policy, especially in Asia, but who insist that we go it alone. They are tired of the slow and difficult task of negotiating with other countries and working out differences in the United Nations. "We are powerful enough," they say, "to strike out on our own."

There are a few who want the United States to launch a "holy war" and have it over with. They want to end the cold war with a hot one on our terms. "We are powerful enough," they say, "to tell the Russians where to get off. A few well-delivered atom bombs will bring them to their senses."

The National Council of the Churches of Christ in the U.S.A. calls upon all our citizens to reject these proposals. They are morally wrong and would undermine, if not destroy, positive efforts toward a more just and peaceful world. Those who make these proposals deny our dependence upon other peoples and reject our responsibility under God to them. They fail to recognize that God creates us not in isolation, but in community.

As Christians we believe in the essential unity of mankind under a God who cares for every person. We believe that every nation is accountable to God and shares some responsibility for the welfare of other nations. We reaffirm our conviction that the United States must cooperate with all nations and dependent areas in their struggle for freedom and justice. Our national self-interest must be defined in terms broad enough to include the rights and needs of other peoples. We urge the United States to continue and to increase its support of the United Nations and its specialized agencies, recognizing that any genuine international cooperation carries with its some limitation on national freedom of action.

We urge all our citizens to study the Universal Declaration of Human Rights and to work unceasingly to weave the principles of this Declaration into the warp and woof of our national life. The efforts of the United States toward fuller political, economic and social rights abroad will continue to suffer under charges of hypocrisy until we guarantee more effectively these rights at home. We believe these rights flow from the recognition that every person is of equal worth under God.

We support the United States program of economic aid and technical assistance to the underdeveloped areas of the world. Persons who are sent abroad in this program should share not only their technical skill, but the spirit in which this aid is given. When such help can be given more effectively through the United Nations, we urge our country to use that channel. We believe such assistance must be supplemented by loans and capital investment from abroad and from within the areas receiving aid. To be most effective economic aid and technical assistance must be accompanied by land reform.

When U. S. military aid is given abroad, we urge that such aid should not be used to thwart the legitimate aspirations of oppressed peoples for freedom and justice.

Millions of our fellowmen are homeless refugees. We should make it possible for a larger number of them to begin a new life in our country. The United States has been greatly enriched by opening its doors to displaced persons and refugees.

The great power and vast resources of the United States are not our own to do with as we please. They are the gifts of God, and we are accountable to God and to our fellowmen for their use. Let us accept this great responsibility with humility and courage, remembering the words of our Lord: "Every one to whom much is given, of him will much be required."

* * * *

We suggest that this brief but important message be read as a part of the worship service on World Order Sunday, October 19, 1952.

* * * *

Big liquor advertisements will soon announce the results of a survey instituted by the liquor interests and conducted by a responsible research corporation. The study indicates that heavy drinking among industrial workers is so rare and well controlled that business management considers this as neither a major problem nor a threat to national production. Temperance leaders have made much of the inefficiency, absenteeism and general disability in industrial production caused by drinking among the workers. This research report, to be given wide publicity, will be presented as the answer of the liquor interests to the temperance arguments.

But here's the "catch" in the whole liquor research job: business management also conceded that, in their opinion, *the reason so few alcoholics were found in industrial production ranks was because they had been fired!* Many firms whose executives were interviewed in the survey reported, "Alcoholism is an important problem, but it doesn't give us too much trouble. Those who can't be straightened out by Alcoholics Anonymous or a doctor are discharged." So, while the survey to be publicized will minimize the threat of alcoholism in industrial efficiency, it will be suppressing the long tragic story of literally millions of American workmen who, because of alcoholism, are not able to hold steady jobs in American industry. — **Between the Lines,** June 1, 1952

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Additional materials on the operation of the civilian work program for Conscientious Objectors are coming to the Board on Peace and Social Concerns. If you have a specific problem with Selective Service or desire to receive *Summary,* our newsletter, to keep you informed on the development of the program, write us giving your name and address.

Friendly Life—Far and Near

A leaflet on the budget for the current fiscal year of the Five Years Meeting entitled *Our Channels of Service and Outreach* has been prepared, and is available at the Five Years Meeting offices, 101 S. 8th St., Richmond, Indiana, without cost. They have also been mailed in limited numbers to all local Meetings.

* * * *

Francis Clarke Brown, whose adventures in art were written up in *The American Friend* for July 17, has moved from Wabash, Indiana, to West Milton, Ohio, where he will serve as pastor of the Meeting. Philip Johnson has also moved to Ohio, where he will serve the Friends Meeting at West Elkton.

* * * *

Parvin and Cornelia Bond, who until recently served the West Elkton Meeting (Indiana Yearly Meeting), are now at Quaker Hill, where Parvin Bond will supervise much of the work at Quaker Hill. Cornelia Bond will assist Alice Wagner in the Book Store at the Friends Central Offices in Richmond.

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The Friend (London) has printed two special issues, presenting in one the Conference at Oxford and in the second the Tercentenary visit in the North Country. Readers who want a rather full account of these two occasions will do well to order them at ten cents each from *The Friend,* J. B. Hutchinson, 525 Chews Landing Road, Haddonfield, New Jersey.

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The Handbook of the Religious Society of Friends, published recently by the Friends World Committee, gives the total number of Friends in the world as 174,022. Of this number, 116,186 are in the United States and Canada; 8,365 others are in the western hemisphere, in Alaska, Cuba, Jamaica, Mexico, Guatemala, Honduras and Salvador! 20,795 are in London Yearly Meeting; and 28,676 are in the rest of the world—Europe, Asia and Africa.

* * * *

Elton Trueblood, who has served as chairman of the Friends World Committee for Consultation for five years, has been succeeded in that position by Errol T. Elliott, General Secretary of the Five Years Meeting and Editor of *The American Friend.* Appointed as new vice-chairmen were: Ranjit M. Chetsingh of India; Marguerite Czarnecki of France; Norah Douglas of Ireland; and Kiyoshi Ukaji of Japan.

Herbert and Beatrice Kimbal began service as ministers to the Farmington Friends Meeting at Macedon, New York, on September 7. Herbert Kimbal is a former C.P.S. man who graduated from Boston Seminary last year; Beatrice Kimbal also has a degree from Boston Theological Seminary in Religious Education. Kent Larrabee, former minister of the Meeting, has accepted a position as Secretary of the Friends Service Council for the Delaware River Valley.

* * * *

Kenneth Crooks, headmaster of the Happy Grove School in Jamaica, who has been visiting this summer in the United States, reports that when he saw his daughter Sylvia off to England on July 15 on the *Zuider Kruis* of the Holland-American line, 152 Friends, a number of Mennonites wearing their traditional dress, a group of Lutherans and some Presbyterians sailed on that ship, making it the "Religious Ship" or the "Quaker Ship" of the year.

* * * *

Archer Tongue, who served as secretary to the committee which planned the World Conference of Friends at Oxford, is moving with his family to Lausanne, Switzerland, where he will serve as General Secretary for the International Temperance Union. He will be glad to communicate with Friends who are working in the temperance field. His address is Case Gare 49, Lausanne, Switzerland. Beginning January 1, he will also serve as Secretary for the European Section of the Friends World Committee.

* * * *

Sumner Mills has been appointed Secretary for the Regional Offices of the American Friends Service Committee, succeeding Homer L. Morris. He will be assisted in this position by his wife, Lela Mills. As Secretary, he will maintain an office in Philadelphia, but will travel to the various Regional Offices as a counsellor in administrative problems. Sumner Mills is a member of the Board on Peace and Social Concerns of the Five Years Meeting, and is also Chairman of the Executive Council of the Five Years Meeting. A dairyman from near Indianapolis, Indiana, he began his new duties in September.

* * * *

Pastoral changes within Iowa Yearly Meeting that have recently come to our attention are these: Arnold Latham has been called to Paton, Iowa; Wade Dillavou is now at William Penn College; Wellington Whittlesey is now serving Liberty Meeting near New Providence, Iowa; Chester B. McKean of Sabina, Ohio, is now at Bangor, Iowa. Gerald Dillon, formerly pastor at New Sharon, Iowa, has withdrawn from pastoral service and is engaged in evangelistic work, with his center in New Sharon. Lewis H. May will serve as pastor of the New Sharon Meeting. He was formerly pastor of the Bethel Meeting in Indiana Yearly Meeting.

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Minneapolis Friends Meeting is sponsoring an Institute on Christian Faith and Practice which features four programs of wide appeal during 1952-1953. On October 31—November 2, Herbert S. Huffman, minister of the First Friends Meeting in Indianapolis will speak three times; December 12-14 will bring Douglas V. Steere, author and Professor of Philosophy at Haverford College to Minneapolis; Lewis M. Hoskins, Executive Secretary of the American Friends Service Committee, will speak three times during February 13-15; and Alexander C. Purdy, Hosmer Professor of New Testament at Hartford Theological Seminary, will lecture on June 12 and 14, 1953.

Friendly Fellowship

WINCHESTER, INDIANA — Winchester Quarterly Meeting convened at Winchester, Indiana, on August 16. Bear Creek Meeting presented the name of Howard McCormick for recording, and a committee consisting of John Compton, Desmon Thornburg and Laura Fetters were appointed. In the open meeting Robert Wright brought a message from 1 Sam. 4, "The glory is departed." He brought out the idea that worldliness in the churches has been followed by fewer converts and that a revival is the remedy.

Tycia Lamb

* * * *

LE GRAND, IOWA—Bangor Quarterly Meeting met in regular session at Le Grand, Iowa, on August 9. Edward Morris, pastor at Le Grand, was in charge of devotions at the Meeting of Ministry and Oversight, speaking on the text, "Examine yourselves, whether ye be in the faith." Good reports came in from the five Meetings in the quarter, all having increased attendance and making spiritual progress. Charles Ball, President of William Penn College, brought the message at the 11

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o'clock service, speaking on "What Jesus Taught about the Holy Spirit." John indeed baptised with water, but He baptised with the Holy Spirit. The Heavenly Father will give to His children the Holy Spirit if they only ask. The Holy Spirit is our means of contact with the Father. Where the spirit is, there shall be great blessing.

Maude Hall

* * * *

ACKWORTH, IOWA—The two day sessions at Ackworth Quarterly Meeting convened August 9 at Ackworth, Iowa. All the meetings were well represented, including Smyrna, Motor, Middle River, Ackworth and Indianola. The annual reports were given and the nominating committee report approved. The new officers and superintendents were recognized and Anna Albery prayed for blessing and divine guidance for all through the coming year. May Wallace, pastor at Smyrna, spoke Saturday morning and representatives of the American Friends Service Committee, Ross Wilbur and Wilmer Tjossem from Des Moines, gave the devotions and a gospel message Sunday morning. Jean Mosher of Motor is the new young people's superintendent and David Smith of Indianola the treasurer. Their conference was Sunday afternoon with Rev. Veltman and Merle Booth, of the noontime KWDM Daily Bible Hour as guest speaker and soloist.

In the Larger Circle

The 32nd annual observance of American Education Week will be held November 9-15, 1952. The central theme of the 1952 program is "Children in Today's World." Materials useful to ministers and teachers planning an emphasis on education at this time are available at a nominal cost from the National Education Association, 1201 Sixteenth Street, N.W., Washington 6, D. C.

* * * *

A new version of the Bible for Roman Catholics will be released this fall, timed, as is the Revised Standard Version, to coincide with the 500th anniversary of the printing of the Gutenberg Bible in Europe. The Old Testament, in the Catholic version, will be printed in four volumes, one of which will be published this fall. The Catholic translation will be in the living language of today and will be primarily the work of the American Catholic Hierarchy.

* * * *

To help save the lives of mothers and babies in rural villages of India and Southeast Asia, CARE has prepared two midwifery kits so that Americans may help provide native midwives with essential equipment and supplies. A $25 basic midwifery kit contains instruments plus enough supplies to deliver 12 babies; a $10 replacement kit has supplies for seven additional deliveries. Distribution will be made through midwifery training centers conducted by the World Health Organization. Orders may be sent to CARE, 20 Broad Street, New York 5, N. Y.

* * * *

The diplomatic and social life of our national capital is "engulfed in an alcoholic sea," Jed Johnson, Judge of the U. S. Customs Court writes in a recent issue of the *Christian Herald*. However, he adds, "Nobody has to drink his way into politics or drink to stay in . . . extremely few of our lawmakers who are excessive drinkers have reached positions of importance and power." In the article, Judge Johnson vigorously attacked the view that drinking is a social requirement in Washington. When campaigning first for election, he ran on the platform: "I promise, if elected, to remain absolutely sober."

BIRTHS

MERRYMAN—To Willard and Lois Beane Merryman, a son, Jay Phillip, on June 23, at Marshalltown, Iowa.

PORTER—To George R. and Kathryn Byrd Porter, a son, David Bruce, on July 9, at Marshalltown, Iowa.

STAPLES—To Lionel and Eunice Jensen Staples, a son, Eric Alan, on August 18, at Boston, Massachusetts.

MARRIAGE

PLANK-BENT—Eleanor McVay Bent, daughter of George R. and Eleanor Bent of Kenilworth, Illinois, to John Nathan Plank, son of the Rev. Lawrence Robbins Plank of Berkley, California, and Mrs. E. A. H. Watson of Carmel, California, on August 23rd at the Evanston Meeting of Friends, Evanston, Illinois, after the manner of Friends.

DEATHS

BRUSH—Della Renaud Brush, at her home in Lynnville, Iowa, on August 3, after an illness of one year, aged sixty-one. On December 20, 1910, she was united in marriage to Lemert C. Brush, who survives her. She was a consistent Christian, serving as an Overseer for many years, teaching in Sunday School as long as health permitted, and attending regularly all the services of the local Meeting and Lynn Grove Quarterly Meeting. She was vitally interested in the work of the W.C.T.U. and served as Secretary for many years. Her Christian influence was manifest in her home. Surviving are her husband; six children; Delores Boggs of Downey, Calif.; Harriett De Boef of New Sharon, Iowa; Mildred Lisk, Lois Terlouw and Bernice Jay, all of Lynnville, Iowa; and Rex, of Le Grand. A daughter, Cheryl, died in infancy. Also surviving are five grandchildren; a sister, Beulah Ratcliff of Grinnell, Iowa; two brothers, Earl Renaud of Grinnell and Floyd Renaud of Pasadena, California. Services were held with Charles O. Whitely in charge, assisted by Andrew H. Stuart. Interment was in the Friends Cemetery.

FOSTER—Dr. Paul Cameron Foster, on July 26, suddenly from cerebral hemorrhage while at work in Holzer Hospital, Gallipolis, Ohio. He was head of the department of obstetrics and gynecology, and had been on the surgical staff of the hospital for twelve years. He was born in Greensboro, North Carolina, on April 12, 1903, the son of DeWitt and Grace Foster, now of Jamestown, Ohio. After graduation from high school in Marion, Indiana, at the time of his parents' pastorate of the First Friends Meeting there, he entered Penn College, where he was graduated with the bachelor of arts degree. His doctor of medicine degree was received from the University of Chicago, and his doctor of philosophy degree from Tulane University. He had an internship of one year in the University of Iowa and a three years' surgical residency at the Ohio State University hospital. He was a member of the American College of Surgeons and of the American Medical Society. Besides his parents, he is survived by his wife, two sons and a daughter; also four brothers and a sister. Services were held in Gallipolis, at which time the hospital was closed for all but emergency uses. The new obstetrical wing of the Holzer Hospital will be dedicated to Dr. Foster's memory.

HALL—Edwin W. Hall, on July 24, in Marshalltown, Iowa. The son of Alva H. and Mary S. Hall, he was born in Marshall County May 11, 1875. He was a member of First Friends Church in Marshalltown. He is survived by his wife, Maude Timmons Hall, and two brothers and two sisters. Funeral services were in charge of Wade Dillavou. Interment was in Marietta Cemetery.

JESSUP—Mary H. Jessup, on July 19, at Mooresville, Indiana, after a long illness. She was a minister of the gospel and while health permitted was active in the work, serving as pastor of a number of Meetings in Western Yearly Meeting. She was a member of Fairfield Meeting. She had also been active in welfare work and in other worthy causes, and was much loved by all. She is survived by her husband, W. L. Jessup; a son, Leland of Mooresville; two daughters, Nonis Morn of Indianapolis and Lois Buell of Plainfield. Services were conducted at Fairfield with Milo Hinkle and Albert Copeland officiating.

PAUL—Josephine McKibben Paul, on June 12, at Marshalltown, Iowa. The daughter of Mr. and Mrs. Cass McKibben, she was born February 24, 1916, in Franklin County, Iowa. She was a member of First Friends Church in Marshalltown, Iowa. She is survived by her husband, LaVerne Paul; a son, Wayne Edwin; her parents, five brothers and five sisters. Funeral services were in charge of Frank L. Davies, with interment in Riverside Cemetery.

PICKIN—John C. Pickin, on August 6, at the home of his son, John H. Pickin, in Orange, New Jersey, aged seventy-two. A native of Eltisley, Cambridgeshire, England, he had lived in Dayton, Ohio, forty years. He and his wife, Flora Harlan Pickin, who died on September 27, 1951, were among those who, under the leadership of James B. Unthank, helped in the setting up of the Dayton, Ohio, Friends Meeting. Funeral services were held in Dayton, Raymond N. Chapman of Xenia, Ohio, officiating.

WANTED TO EXCHANGE

Genealogical data regarding James Brown (1740-1818), probably born in Pennsylvania. He and his wife Martha were at various times living in N. C., Ga., and Va. He was closely associated at times with Vernon, Cox, Maddock, Hodgin, Beck, Sidwell, Beard and Huddleston families. Write Arthur C. Brown, 721 Sunset Dr., Whittier, California.

POETRY CONTRIBUTORS

Reba M. Thomas, 25½ South 16th St., Richmond, Indiana.

Walter P. Carvin, 2006 Wallace St., Philadelphia, Pennsylvania.

LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 5859 Dorchester Ave. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to Univ. Ave., walk east three blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UN 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone CA 2905.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Lynn, Massachusetts. — Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister, LY 57905.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 4th to September 30th, 1952, at 11:00 a.m.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E., Meeting and First-day School at 11 a.m.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

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